GRAVEYARD WANDERERS

The Graveyard

Wanderers

The Gra"eyard «Ianderere

The Wise Ones + The Dead in Sweden

Tom Johnson Ph.D.

CONTENTS

Prologue	1
Initiation	3
Healing with the Dead	13
The Detection & Transfixation ofThieves	21
The Dead Control Animals & People	31
Hexing with the Dead	37
The Dead give Protection	47
Winning with the Dead	55
Shooting with the Dead	59
Invisibility	63
The Spiritus	67
The Ring-Belt	71
The Rune-Stone	77
Some Warnings	82
THE WISE & THEIR WORLD	85
Select Bibliography	97
Footnotes	99

PROLOGUE

Herein ls examined one aspect of the practice of the Wise Ones of Sweden; their relationship with the Dead. Of this, it has been said:

> Hardly any magical item has been so much used by the Wise Ones as graveyard earth and human bone, and in certain cases coffin nails, fragments from the headstone and such like from the cemetery. This was illustrated by the title "graveyard-wanderer" that was given to the Wise Ones "He was a real graveyard man: it was said of a wise man in Holm, Medelpad.1

> The method by which a wise person received a special ability might also be captured in the word used to refer to them. "Graveyard-wanderer" (Sw. *kyrko9drds9anaare)* refers to the common visitation of the wise folk to cemeteries to procure human skeletal remains or "graveyard earth" *(Sw. kyrko9cirdsmull)* for use in magical rites, and to the practice of enlisting the aid of ancestral spirits. The following excerpt about Kristina i Prekebo, known locally as "Prekeborskan: and her errands in graveyards, is exemplary: Once she had been all the way down to Halmstad. There was a farmhand who was to convey her home by horse. But it was the worst trip he'd ever been on, he said, because at every cemetery they drove past that night she wanted to go and talk to the dead, as well as fetch some earth from the graves that she could then use as medicine.·

> Whoever wants to learn to do magic should fetch a bone from the cemetery. After that, it will be possible to see and know more than others.3

There now follows the rituals and teachings of the Wise Ones, largely as written by themselves in their Black Art Books and in accounts they recorded of their practice. The nature of this tradition is startling.

INITIATION

One's introduction to the Dead
so as to receive insight
and acquire their services.

Thus, may one become a sorcerer.

Go to a churchyard. Recite this over a gravestone whilst crossing yourself:

Your Si/jht shall be in my Si/jht
in whose nameyou rest here
I will not disturb you
but hoped that you
in the name ofpeace may sleep
so that I may see theHidden
and see its power
hear its celebration
and help in need.

Could you
OHolyGhost
9iPe to me ofyour power
in the name oftheHoly Crucified One
Amen.

Then make crosses over your eyes. three times. over each lid.

This ritual reflects the benevolent aspect ofthe Wise Ones. The Christian Holy Ghost (unusually, not the Holy Trinity) is reguested to enable sight ofthe "Hidden" (i.e. the Kingdom ofthe Dead). to hear its celebrations and realise its potential to help the living.

AFLUTE5

A bone flute from the churchyard. or made from a tree branch found there; to blow the spirit through.

In Britain. the use ofsuch flutes has been associated with the Ancient Order ofBonesmen.

TO KNOW THE INVISIBLE SCIENCES 6

If one wants to know about the sciences of the Invisibles - their wisdom – namely about the families of Wights and Lucifers, then one goes to a grave on a Thursday night between the hours of twelve and one o'clock.

One takes a little earth from the grave, cuts the left ring finger, so that three drops of blood fall down on the grave-earth and then throw the earth on you as the priest does when he casts the earth onto a coffin.

When one has done so, one has sold oneselfinto the power ofthe Invisibles. and then you can learn from them anything one desires to learn in this way.

It ""ill become clear that Thursday night was the preferred time for graveyard wandering and graveyard earth was a crucial tool ofthe craft. Here, by making himself one with the Dead. the practitioner acquires the power to communicate with other families of spirits as well, and may gain knowledge from them. This ritual has no Christian component, the Wise One simply places himselfunder the power ofthe Invisibles

CHARM TO BORROW A HUMAN BONE 1

Far*j*"*IJ* *ldna* ditt *Ii/a* ben,
om *en* - ska *du fa det wen!*
If I can *borrow* your little *bone,*
then in a *week*you* will get it *back aaain!*

*Or day, month or year etc. the required time period is stated. The Graveyard \Vanderers removed bones from the churchyard but they were borrowed. and had to be returned.

If one wishes to become a true sorcerer. but without having to sell oneself to the Devil, then one should go to the churchyard on a Thursday night between two and four o'clock. This is what one says:

Inhabitants ofthe Kinadom ofDeath
this paymentI borrowfrom you
that sometime you might tell me
how tofind out that which I wish to know.

Then one goes up to the church-bell and scrapes a little metal from it and keeps it in a bottle. If one then wants to find out about something. whatever it may be, then one goes to the churchyard on a Thursday night and says:

Inhabitants ofthe Kinadom ofDeath.
Comeforth!
Tell me how I should restore this coin that I have borrowedfrom you
it shall be paid back to you on that day that I enter with you into eternity.

Then one may learn from the spirits anything that one wishes to know, even if there is no earthly way for you to discover it. Each time one wants to find out about something. then one goes to the churchyard and repeats the ritual.

The Wise One purloins some bell metal (apparently considered to be akin to a coin) and promises to return it when he joins them in the Kingdom of Death. In exchange for this undertaking he requests knowledge. There is no Christian component to this ritual. simply a rather manipulative contract between the Wise One and the Dead. Also, there is no infernal aspect; the services ofthe Dead being obtained instead ofselling oneselfto the Devil.

TO CONJURE A DEAD PERSON FROM THE EARTH

If you wish to do mischief with a corpse, then take a little earth from a grave in the churchyard. ne it into a piece of cloth with a long thread attached. Then go into the air above where the Dead One's body lies. Bore a hole and tie a knot onto the corpse's chest. Haul up the knot very slowly. then the corpse will rise. Do it several times, raising and lowering the corpse again.

However, if you want to conjure a dead mother or father, or whatever relative you choose, even if they have lain in the earth for twenty years, then you go out in the evening. out through your door and take a bit of chalk and write the Dead One's baptismal and common name over the door, as well as over all the other doors that enter the house.

Then put a penknife between the names over each door and then the Latin with Hebrew:

Comotote Prili Sall

Two hours thereafter the Dead One will come and place themselves inside the door of the house. But no one should speak to them. And when the dead one has stayed a little while, then you go out and take the penknife out and strike out the Latin and Hebrew.

Then you go inside and cast seeds and quicksilver all over the dead one, remaining silent. Then the dead one will depart.

The instruction, to "Go into the air above where the dead one's corpse lies" probably infers that the Wise One is to be strung from ropes tied to com·enient trees, or perhaps constructs a suitable improvised timber structure.

TO SEE AND SPEAK WITH INVISIBLE SPIRITS [10]

To reveal invisible spirits and to be able to hear and speak with them. in whatever way one desires. so as to find out hidden things write your name and then these words in red letters on a chip of spruce wood:

Filx Gackte ol hordea
OSS. *YQS)J'elock Bjelsebubb*
Behov 1'ara

On a T hursday evening go to the cemetery and put that chip under an earth-fast stone. Return there the following T hursday evening. Then take the chip and say. giving their names:

I *order you spirits*
to come *and meet me here next Thursday e1'enina*
in the name of
Domine Pater Filius Saned *Spiritus*
or in the name of
God the Father
and ofthe Son
and of the Holy Spirit

Then, go thence the third Thursday evening. then the chip will be gone and a little round stone will be in its place. Take this stone and keep it. then the spirits will come to you and then you can get to know whatever you ask of them; but don't ask too much all at once, because then they get too tired. save it for later.

When you have the stone in your pocket. you will never lack for money. Take the stone in a bottle and knock it once, for each spirit you want to speak with. They shall procure for you in this. way whatever you require. from wherever in the whole world.

Take a one year old hazel branch and make a circle around the grave. With your left hand, take up earth from the grave three times. Say this:

I conjure you
you skeleton and your spirit
by Christ
by the Vir9in Marys birth
and the earthly path of the holy e›an9elists and apostles
that you rise up and meet me here at this place
before the hour of twel›e
when I shall askyou secretly
and you shall answer me three words
which I shall not re›eal
and I conjure you that you will not 90 outside this circle
nor harm a hair upon head
in the name of the Holy Trinity
and of Marys birth
and the earthly path of the holy e›an9elists and the apostles.
Amen.

Write then these signs around the circle:

Then plant the branch into the earth and step backwards from the circle.

When the spirit finishes speaking with you, he will run widdershins around the circle. As he runs nine circuits, you throw the graveyard earth over him three times , and he will immediately wil sink into the ground.

TO OBTAIN THE SERVICE OF A SPIRIT [12]

Write the following with your own blood. upon a small piece of paper:

I give you this as a proof
you impure spirit.

And sign your name.

On a Thursday. go back to the church making sure that no one catches up with you. or meets you. Put the piece of paper under the threshold of the church door.

On the following Thursday grasp the lock of the church door. Say:

I give you this as a proof
you impure spirit
so that you will meet me
on the next Thursday evening.

Then go home again. but be careful that no one catches up with you. or meets you. for you must be all by yourself. Then go back the third Thursday evening just as day gives way to night. You will find your note has gone. Stay there. at that place. until a spirit comes forth and gives you a box. He will then go his way. but you must not be frightened. for he will say nothing to you. In the box is a little bell. When you ring that little bell. then the spirit will come forth to you, and will be visible to your eyes but not to anyone else's. This spirit must serve you and do what you command him to, whether for ill or good, and he must procure for you everything that you desire of him. whether money or other goods. or even other arts that you wish to try. But as often as you want him to serve you. then you have to ring the bell, and then he will come forth to do what vou command him.

The Sc\m.i Adolf said to take three hairs from a corpse, then say:

You who resthere
in whose name you now sleep
with this you shall 9ive to me power to *hear what I wish*
you shall only follow me
you are the serflant ofmy spirit
in the name ofall the Saints
until the be9innin9 offudament day.

Recite aloud at 12 o'clock at night.

Cross then + + + times over the coffin.

Usually, the Wise One sought the service ofa spirit until a bone was returned, or perhaps until the practitioner passed from the Land ofthe Living into the Kingdom ofDeath. Here, however, the spirit must serve the Wise One's long after his death. until the morning ofJudgement Day

HEALING WITH THE DEAD

Whereby the Dead
now beyond suffering
take pain from the living.

One might also take body parts of the newly departed to perform magic with: especially of suicides and the executed. Gallows nails were magically effective. Especially the "head nail" with which the head of the condemned had been fastened to the pole. One could heal illness in both humans and animals with this.

FOR PROGNOSIS is

Bones of the Dead and graveyard earth were of great use to the Wise One. If he wanted to find out the prognosis for a sick person. he would take a piece of bread in one hand and a dead man's bone in the other. but secretly. so no one could see what he had. Then, when he went in to the sick one. he let the patient make a choice. If they chose the bread he would get better. But if he chose the bone. he would die.

TO AID DEFORMITY [16]

Go early to the churchyard and borrow a corpse bone and soak it in the dew. Then stroke with it over the affected limb. It will also help with injuries. It is done in the new and waning moons to help women. Then the bone is put back in the same place and earth is thrown over it. Say:

Let my *weakness* now *rot away*
with you *in the* earth
as this bone does.

16 TELLING A SPIRIT TO ACCEPT AN INCURABLE ILLNESS rJ

If a person has not healed, even if they have sought out al the cunning folk and even the doctors, then on a Thursday night - best during the waning moon - go to a grave and have with you a piece of cloth that belongs to the invalid. Take the cloth and wrap it widdcrshins around the gravestone. Tie a knot and say:

YouNN.
who lie here
JOU *know nothtna.*

Then make another knot and say:

You *can* take *this* sickness*from* NN.

For the third time. tie a knot while you say:

*For*JOU *feel nothtna*
in *the name of*God *the* Father
*and of*the *Son*
*and of*the *Holy Ghost.*

The sick one should then keep the piece of cloth. and untie al thre knots, then he, or she, will be healthy.

TO EASE PAIN 18

Say three times:

Your pain *shallfade*
as *a dead* person *that is in the earth does*
*in the name of*the *Father*
the Son
and the Holy Ghost.

TO AID IN CASES OF DEFORMITY 19

A way to help. without fail all people's deformities is as follows. Each must do this for him or herself. If their parents have died, go to a churchyard in the summer time, when there is a lot of dew and the graves are open. Take a corpse's bone and put it to the side of the churchyard. But remember. the bone that is borrowed should accord with to the limb that is affiicted. Go to the churchyard early in the new and waning moon. Dip this bone in the dew. and stroke it upon your injuries. it will surely help. For another kind this is done during the quarter to full moon. When one has finished using it. put the bone back in the same place, and cover it with earth. as you throw on the earth say:

Let now my weakness
which this bone now owns
rot with you in the earth.

CAWNG FOR ASSISTANCE :io

Go to a grave. pull up a plant with its roots. Say this while you take it:

When I take *you*
the one who *lies in this 9raPe,*
do not deny me this root
that I *takefor plentiful blessinas*
*rather9iPe me*your *power and blesino*
rest soundly in your9raPe
I *wish you no ill.*
WOrk *peacefully in God's name.*

Afterwards. keep the root indoors.

This ritual shmvs that the \Vise Ones could be respectful to the spirits ofthe Dead.

TO AID BACKACHE [21]

This is a good remedy for those suffering badly with lumbago.

Go to the cemetery and find a newly opened grave. look for where the earth has mixed with the remains of a dead body. Take a water vessel full of this earth as a loan. and leave a one-crown coin in the grave. T hen go from there in silence.

Upon returning home. empty the vessel in a bathtub or such and fill the tub with water. All this takes place on a Thursday night. In the morning remove all the dirt from the bathtub, whereupon the sick one is bathed completely in the water. And however difficult the sickness may be. it will disappear completely through this cure.

But you should take the dirt back to the graveyard and take back the coin.

With graveyard earth, both when helping another. or when overcoming them. every time one borrows from the graveyard one should have serious intent, and keep in mind what you desire. Then. it will come to pass; whether for good or for ill.

TO HEAL PAINFUL BONES [22]

For very painful or. so-called. inflamed bones take a human bone and put it in the gap in the fuel that one makes when starting a fire in the oven. Bum it and then remove it and grind it completely into a fine powder. Sift this together with flour. and then spread it on the affected part. Be very careful when using it, not to get any in the eyes. It will make you blind without any hope of regaining your sight. It is very dangerous. but in cases ofgreat need. very useful.

TO GET RID OF WORMS

Take some worms from each tree and go to the churchyard on a Thursday morning before the sun comes up. Do not look behind you as you travel there. Drop the worms into an open grave; if you cannot find one, make a hole in a closed grave with a staff. This should be done in silence. Then think, or say:

Hence will all worms go
that are in N. N. *garden*
in the name of God the Father
the Son
and the Holy Ghost.

Then leave the churchyard and go back to the garden again. Do not look behind you as you go. Find a tree that is in the middle of the garden and place in its freshest foliage a needle threaded with yarn that has been used previously to sew through a shroud that a corpse has been wrapped in, though washed three times.

TO CURE FLEN 24

Recite the following words three times and the third time draw a five-pointed star over the afected area:-

F/ennar Flena opos.
Flen you shall shrink, be subdued,
{the person's name & their father's name]
as *a dead man under the ground*
far away in the woods
in the name of the Father
and of the Son
and of the Holy Spirit

20

Al TYPES OF REMEDIES USEFUL FOR MANY CIRCUMSTANCES 25

Take the moss that grows on a dead man's skull, peat pellets, a bell that is found in a flowing stream and earth that is dug up in a left shoe whilst the priest buries a body. This is obtained in the following way; when the priest says in the name of the Father and of the Son and of the Holy Spirit, each time one takes up some earth with the leather from the left shoe. Also, take the remains of home spun wool that has lain in the earth, snakeskin that lies at a crossroads, a wedding ring. asafoetida. garlic, castoreum. valertum, the roots of rushes. three drops of blood from a bat, nails from a corpse's hand, or its nameless finger. as well as a cuckoo's left claw.

TO DULL PAIN 16

Jesus, he walked *into* the *churchyard.*
There *he* sought *the* means
and there *he healed wounds*
and dulled pain
andyou *willfall* asleep
and *the pain will dull*
and this *in the* name *of the Triune God.*
Amen.

A CURE FOR STROKE XJ

Take peas so that they sprout, and put them aside. Take a human skull from whom the stroke seems to come. Then the mother will pee three drops each morning into it, and. in silence. give it to the child to drink on an empty stomach for nine mornings in a row. If you forget, then you need to start over again. and if you haven't a skull, then she can pee into her right hand and give it to her child.

THE DETECTION & TRANSFIXATION OF THIEVES

The Dead send dreams that reveal the thief.

In return for coin
or the promise of peaceful rest
the Dead can torment thieves
or transfix them
communicating the stillness of Death
until the Wise One commands their release.

But the Wise One may not punish
a miscreant thus constrained.

TRANSFIXATION OF THIEVES & FINDING STOLEN GOODS [28]

If you wore a human bone on a string around the neck, one could transfIX thieves even before they left the scene of their crime, and they couldn't move again until the Wise One released them. If you took a human bone, sawed it in halfand laid the pieces in a cross under one's pillow, then during the night you would have a dream ofwhere the thiefwas, and also the location ofthe stolen goods.

TO SEE A THIEF [29]

Take a human bone from the churchyard
and a little splinter from under the altar
and a little cloth from the pulpit
and a little fragment from the church door.

Put these under your head at night with these words written down. and with the desire in you mind wrap them in a linen cloth:

To 9et to see the thief

Then you will see him.

Another. Take raven's feathers, namely the middle and topmost feathers from the left wing and put them under your head at night and when you sleep then you will see the form ofthe thiefas the feathers turn together in a ring.

DETECTION OF A THIEF [30]

To see the thiefin your sleep. Dig up a human bone. Put it under your pillow when you sleep. Then you will see the thie£

TO SHOW A THIEF IN A GLASS OF WATER AND PROTECT ONE'S PROPERTY 31

It works like this, you go to the cemetery and get a hold of a skeleton that has not been destroyed by the teeth of time. From this you take the longest finger of the left hand and leave a one-crown piece in payment for it. While doing this say:

Thou dead
this, Iborrowfrom you
so that you will help me
when I call upon you
to show who the thief is
and to return the stolengoods.

If you want yet another wish, you can state it, since you have three wishes - but no more. This experiment you should do alone on a Thursday night between twelve and one o'clock. Now if someone has been robbed and you want to show him who the thief is, then you stir the liquor in a glass three times widdershins with the finger of the dead person. Then the thief will become visible, so that anyone can see him. If you want to have the stolen goods returned, order the spirit of the finger to do so.

I heard last winter of one place where, during a wedding. one of the guests made off with a gold watch. Because there was a Wise One among the wedding guests, who knew the art of showing the thief and getting stolen goods returned, the victim wanted to get the watch back again. This the sorcerer promised; and in an hour's time one of the neighbours came running up, as if for his life, with the watch in his hand and returned it to the owner.

The thief said that when he had come home with the stolen watch and gone to bed, he was surrounded by a group of spirits who ordered him to return the stolen goods; if he didn't obey, they said they would take

him with them to Eternity. This terrified the thief so much that he didn't even have time to put on more than a pair of trousers before he rushed back to return the watch.

The owner of the watch said, though that had he known just who the thief was. then for all the world, he would not have wished him exposed to all the people there.

If you want to protect your possessions. for example things that are left out under the open sky. and you own such an amulet. then you go three times widdershins around them. Then. if a thief comes along and grasps something. he will remain standing and will not be able to move from that spot until the owner returns. To release the thief you say:

Thanks shall you halle
you *who* halle *stood here*
and guarded my *possessions.*

Then the thief will be released from his enchantment. But if the owner is angry and becomes abusive. then he can expect other after-effects. which can destroy him for his entire life.

TO TRANSFIX THIEVES 32

Take a woollen yarn in a needle that has been threaded widdershins. Go to a corpse and pass the thread through the left hand and go three times around the grave widdershins and put the needle and the thread in the grave.

TO TRANSFIX THIEVES"

When a corpse is being enshrouded speak to the one who sews so as to obtain the needle and thread, but it must be the same as was actually used, and no other. And when you get hold of a grass snake, take him living and unharmed, and put him in front ofyour possessions upon an earth-fast stone until he dries up, and take his head off him, and stick the needle through and let it remain there on the thread, and thread it through that which you wish to keep safe.

Snakes were important to the Wise Ones, being both infernal pestilence incarn;ite, but also a source of power. An earth-fast stone is, presumably, protruding bedrock and is often utilsed in Black Art Book practice.

A SPIRIT TO PROTECT ONE'S PROPERTY*

Go to the churchyard, dig up a human bone and ask to borrow it for however long a time, and say:

I exorcise you
you spirit of the *bone*
by the *Virgin Marys birth*
and by all the *Aposdes' paths*
and I *wake you up*
to *become a 9uardian over everythina* I *own*
so *that no thief*
whoe11er it mwht be
will be *able to* steal *any of* my 9ood*s*
but *will rather remain* standina *in place*
until I allow my guardian to release him.

As long as you have the bone under lock and key. the spirit of the bone will be a watchful guardian over your house.

Talk to someone who is to enshroud a corpse and obtain the needle with five quarters [a measure] of thread that has been used to sew up the shroud. Keep this needle and thread and take the following:

Three pine cone scales, and take them apart and cut them up finely. Remove the seedpods from the seeds.

A knife's measure of water from three springs that run into the same stream

Nine grains of salt

Three drops of blood out of the left ring finger

Three pinches of flour

And recite the Our Father, and the Lord's Benediction and say:

As truly as you are a thiefin the world
just as truly you wil come back over mountains and valleys

Then draw this figure on wood:-

Then get seven button-holes and blow the mixture through them without seeing where it goes.

28

TO TRANSFIX THIEVES WHEN THEY ARE ABOUT TO STEAL 11

Take a human skull from the churchyard and borrow it for a certain period of time. and make sure that when that time has passed you bring it back again. Borrow the skull in the name of the Holy Trinity; and at the same time state what use you will make ofit. With this skull go three times around your property. and each time recite the Our Father. When you now come to the place you started. say:

As still as this corpse lies
thats as still as you will remain
you thief
who inllites himself in to steal
remain here inside this place
that I halle encircled
until I myselfcome to you
and 9ille you permission to lealle.

Cut away for yourself three chips

Then bury the skull and recite the Our Father.

TO RESTORE THAT WHICH HAS BEEN STOLEN JB

Cut away for yourself three chips or bits from that place that you know the thing was taken from. Take them to church and put them under the altar. Leave them there for three Thursday evenings. T hen pass them three times around your right thigh. and lastly put them in a grave or a coffin.

TO FORCE A THIEF TO CONFESS 39

You take something that you believe belongs to the thief On a Thursday, having fasted, go to the churchyard and bury that item under a gravestone. Then say:

Iconjureyou
you spirit ofthe dead ones body
thatyou will dri1'e NN.
the damned thief that stolefrom me
so that he confesses this publicly
or returns thegoods
or pain and suffering to him
until Ishall orderyou otherwise
in the name ofthe Father
ofthe Son
And the Holy Ghost

TO TRANSFIX A THIEF UPON THE SPOT 40

You borrow a bone from the churchyard at a certain time. Then you go around the place three times widdershins and say:

Stand still
like that state in which this body lies
so stillyou shall stand
until I come.

When you begin to walk, when youve made it through the place, then write these words on the top ofthe bone:

I.N.R.L

Then bury this bone again in its place.

Leave home silently, and go to the *churchyard, taking* care that no one should meet or greet you either on the way there, or when you go home. When you have got there and *found* the human skull you seek, say:

LNN.
pray toyouforforai'Peness
for takill[Jyou
for such a *Iona time*
so *thatyou will*9uard me, and *mine,from thiel'es.*
When *the time* is *up*
I shall *with rePerence*
brill/Jyou back
and buryyou.

In just this way he should be brought back silently and be buried, but then you may talk to *whomever* you want. When you have the skul with you, put it in a leather bag with a piece of a chasuble and a communion *wafer* in a secret place. You may not speak harshly to the thief thus caught.

THE DEAD CONTROL ANIMALS & PEOPLE

The stillness of Death is communicated to:
human
beast
bird
& fish.

Even fire may be halted!

TO CONTROL ANIMALS AND FIRE 41

Take earth from three graveyards and place it under the church altar for three Sundays. Then put it in your shoes under your feet. and walk around any animal. It won't walk over your footprints. If you walk around a fire. then it will not bum beyond that boundary.

APPROACHING BIRDS 13

If you can arrange it so that you get yourself a human skull and look through its eye sockets. then you can go as close as you want to birds.

TO PREVENT SOMEONE FROM LEAVING ..

Take a sewing needle with which a corpse has been sewn into the shroud. Draw the needle through the hat. or the shoe of the one you wish to transfix. This cannot be undone.

TO OVERCOME A GIRL 45

Take a coffin nail from a grave and some earth. Take it in all the names and put it into where a girl has pissed. while it is still warm. and say:

Teeth and ton9ue
mouth and bone dust.

"..all the names" being the Holy Trinity. or the saints & angels. This charm, for the rape ofa girl. is shocking evidence of amorality and manipulation.

TO TRANSFIX A BIRD IN ITS PLACE 46

First you look for the tree wherein the bird has its place to sing. or where it roosts during the night. When the bird has flown to its nest, take earth from the graves of three stillborn children, and a little ash from the oven, and mix together. Then you go around the place where you want the bird to be transfixed. and you should draw a four-rimmed circle, and on it spread a little of the earth. *and* say:

I {aiPe bothyour, and yourfather's name]
bind *you to* this *place*
before 8 o'clock
with *words and earth*
with my io*finaers*
and with 12 *of God's anaels.*

and then recite the Our Father in the four corners backwards four times; but whatever you do, don't look back when you leave there. This must be done in the names of:

God the Father
and Son
and Holy Ghost.
Amen.

Say this three times.

TO CATCH FISH -+7

I have been told that if when you go fishing you should spread in the water a little earth that you have taken from the south church road together with fragments of rotten coffin. These ingredients should have been kept in a little purse. Then the fish will come forth.

Take a corpse skull and write upon it the following:

Bide me
bird on the branch
as *the dead man in the Grafle*
*in the name of*the *Father*
and ofthe Son
and ofthe Holy Ghost.

Take the skull in your right hand and walk around the place that the bird roosts and say:

Bide me
bird
in the name ofthe Trinity
God the Father
the Son
and the Holy Ghost

Do this three times. then they cannot fly away from that place.

TO MAKE A BIRD STAY STILL So

Take the foremost part of a skull. Then make three holes in it, one each Sunday during the sermon. Spy the bird through the hole and say:

Little bird on the *next branch*
as the *dead* man in the *9raf' e*
in the name of the Father and
of the Son
and ofthe Holy Spirit

36 TO MAKE A SEATED PERSON UNABLE TO RISE sa

Whilst the priest stands over the grave during a funeral, you take a little earth from the grave. Take it with you outside the churchyard gate and swing yourself by the left heel widdershins three times and say:

In the name of the Holy Trinity.

Then spread the earth on the head of someone who's sitting down> say:

Here you will sit as long as I wish
in the name of God the Father
and of the Son
and of the Holy Ghost.

TO MAKE A BIRD STAY STILL 51

Go to a cemetery on a Thursday evening, after the sun has set. Take a fragment of bone from near where the ear would have been. Write there upon with your own blood and say three times:

I bind you Bird
with my own blood
and this in the name of the Father
and of the Son
and of the Holy Spirit.

I bind you by heaven and earth
by the sun and moon
by the stars and planets
and everything that God has created
in heaven and on the earth
and by all the holy martyrs and angels
that you shall not escape from this circle.

HEXING WITH THE DEAD

The bane of Death
is communicated to the victim by:-
bone
coffin nail
graveyard earth
shroud needle
Troll-powder.

KILUNG SOMEONE 52

In al secrecy, borrow a bone from a corpse and say:

Oh-you
my *brother, or sister, in the Christian faith*
loan me this bone.

State your intent and establish the time period involved. Lay the bone unnoticed under the head of the one whose sleep you want to last for all eternity and say:

'Tuu *
wil sleep
and never wake up.

Thereafter, the bone must be brought back to its resting place.

* Give the victim's name.

HEXING A SHOTGUN SJ

To magically destroy a shotgun take a nail from a coffin and put it in the shotgun. As far as you put it down. then it is cursed, and no one can fix it thereafter.

TO HEX A SHOTGUN 44

Take a sewing needle that has sewn the corpse into a shroud. and stick it into the muzle three times and pul on the lock and iron at once.

In Selanger Sattna, Indal, Lidan, Holm and other parishes in Medelpad, there are various scary people who practice their dark, devilish deeds yet to this very day. Although it is an era of enlightenment I would say that Medelpad is no better today than it was under Karl the 9tlis or Karl the iotlis reign - or, in other words: it isn't any better now than five to seven hundred years ago, that time when witch-power was flourishing.

Have a look here at what is going on in the beginning of the 20th century. Then, H. H. in Holm poached moose whenever he wanted. But then a farmer there thought that this was going too fa[illegible] especially so since he discovered the poacher with a moose and reported the criminal. The result of this was that the poacher had to do six months at "The White Dove" as the Sundsvall Royal Prison is known. When he got out ofthere, he had thoughts of revenge towards the farmer who had informed upon him. He said:

Now Ihape se11ed mine
butyou haPe yours left!

He went to the churchyard and took a coffin nail, drew his enemy's image upon a fir tree and drove the nail into the chest of the figure. Some time afterwards the farmer began to pine away and then it wasn't long before he died. When H H. heard that, he said when drunk:

I *thouahc that bastard would kick the bucket* in *three*years
but that dwil liPed onforfive.

ANOTHER ACCOUNT OF THE SAME KILLING 55

There's a story about a magician-beggar, who had had a complaint lodged against him by a farmer for illegal moose-hunting. The magician hid in such a way, so that he could get to the graveyard one night and took a nail from a coffin. Then he went to the woods and painted the shape of the farmer on a fir tree. and then struck the nail into its chest. right over the heart. Afterwards he went to the farmer and said:

*I*have su*ffe*red my punishment
nowyou haveyours *left.*

After that time. the farmer began to fade away. Each time the Wise One hit the nail a little further in, the far mer became ever weaker. He continued in this way for seven years. then he hit the nail into the figure's head, and then the farmer died.

TO GIVE SOMEONE DIAROEA 9>

Take a nail from out of a coffin. Nail it into his fzces.

TO HEX A SHOTGUN 57

Here's how: you take a common pin that has been passed over a corpse and put it into the barrel ofthe gun in both ends, and in the lock.

Or you only stick a finger into the mouth of a corpse, and then stick your finger into both ends of a shotgun barel. and into the lock, then it is well and truly hexed.

42 TO SEND "SHOT" AT SOMEONE sa

It is a useful ifyou can arrange to obtain a human skul at the beginning of the month of May. You plant peas during the summet. and keep it in a secure and secret hiding place. Come autumn. when the peas are fully ripe. pick them all yourself, so that they won't be used for anything else. When you want to shoot someone. then load your shotgun as usual with gunpowder but. for ammunition. take the peas instead of shot. But before you shoot them, you should draw the victim's picture, best likeness you can and then you say his and his father's name, and the three great Old Guys names. At the same moment have the shotgun in your hand and let it offwithout flinching. Then that person will receive that shot in the place on his body that you hit on the picture.

The motifof using a hu man skull and planting peas in the eye sockets is common. The usual reference to reciting the "Three Holy Names" is substituted „ith the less formal, some might even say irreligious "de 3 stora Gubbarnas namn:· "In the name ofthe Three Big Guys". More than that, there is ambiguity as to which three guys are being referred to. Use oft he names "Od, Fro och Lok" (Odin, Freya and Loki) persisted into the 19th century, and could be what is intended here.

HEXING A FIDDLE 59

A little graveyard earth strewn onto a fiddle, the strings will burn off.

SO THAT A TREE OR BUSH WILL WITHER AWAY 60

Take a nail from a coffin that has been in a grave. and hit it into the root of the tree, then it will whither and die out.

TROLL-POWDER [61]

The poison is usually in bottles, mixed in with some liquid, but it also appears in pulverized form, and can then be given to the victim in coffee, alcohol or baked with butter or cheese. The original and most feared corpse poison is procured from the skin of the body. My informant states that the corpse should have lain in the earth for approximately eight months. When buried for this long it begins to sweat and the sweat then creates a shell of fungus on the exterior of the skin. This fungus is scraped off and bottled. Anyone who drinks of it will immediately become powerless. He will feel fierce burning in his stomach, and then the burning sensation moves up toward the chest, and then the curse will then take root in the heart, the lungs or the brain. As a rule. the poisoned one will become insane and then die soon afterwards.

A weaker type of troll-powder is procured from the earth with which the corpse has been in contact.

A third. less common, type ofthe poison is procured from the bones of the corpse which are ground up into a powder. The one who drinks of this type of poison shrivels up and in this way dies.

PUNISHING A THIEF [62]

One could put a curse of diarrhoea on someone by filling a hollow human bone with the excrement ofa thief. and putting it in a swiftly moving stream.

44 TO TRIUMPH OVER ONE SAID TO BE UNTOUCHABLE BY SWORD OR BLOWS 63

Whenever you have to face such a man, prepare yourself by finding a ring that is used in the marriage ofthre couples. this ls put on the middle finger of the right hand. T hen take a key that has been passed down for three generations. also a little lovage root. Then if you want to hit the hard man with a sword or sabe◆you should look for a man who died *by* the sword. or possibly a bullet. Collect the glazing off the body. and some clothes, and put it in the hilt and also take either three or nine hairs from his head and tie them around the saber-hilt. Then one can order ones saber to make as deep a wound as you want.

Before hand. you can dig up a hole between two wals that are near to each oth◆ and pass your saber through the hole. but whatever you do, do not let it touch the earth.

The only place \vhere two walls are likely be close enough for this to be practicable is wh ere they meet at a corner. so a strange and special place is created to effect the sword. It is a vo id. but under the earth (v··hich the sword must not touch) and is below two boundari es so. most likely. simultaneously both within and outside an enclosu re. Having passed though this subterranean, neither-nor, liminal space th e sword is ready to accept the influence ofman who died by violence. Thus armed. and fortified by sy mbols of family and property, one is ready to meet the challenge ofa supernaturally protected foe.

TO CAUSE INSANITY 6+

Put graveyard earth into someone's coffee, little by little. T hey will go insane.

TO MAKE A HORSE LAME 65

Take a nail from a rotten coffin, and three nails out of a horseshoe that has been found with the nails still in it. Smith it with the horseshoe nails. As you hammer them upon the anvil, say:

In the names of
Belsebub
Ludfer
Belia/
and all the angels of Hell.

The nail is struck without a head. It ls made on a Thursday morning when the sun comes up. Push it into the hoof print of a horse and it will become lame. When it is removed, then the horse will be cured.

Observe: when the nail is taken, you should be silent, and when it is finished and being stored in the smithy.

This spell is reminiscent of one for stopping horses attributed to Guidon in a text first published as appendix to the Grimoire of Pope Honorius in France in 1670. There it is Beelzebub. Lucifer and Satanas, that form the infernal triumvirate. A special nail is also forged during which, Guidon tells us, all Christian acts (such as prayers) must be eschewed. Here one has to stay silent, aside from the naming the angels of Hell.

TO MAKE A HORSE LAME 66

Take three old horse-shoe nails, and a nail from a coffin that you have found in the churchyard. Hammer them in the middle of the hoof print, where the horse has walked. Then the horse will be lame, until the nails are removed.

The same procedure as the previous item, but without the infernal invocation.

46

TO MAKE A HORSE LAME [1]

If youre following after someone who is riding on a road, and you want to have his horse become lame, so that he won't out pace you. then take a nail and find the horse's footprint, where he has stepped on the road. Take the nail and pierce it, then the horse will become lame. The nail should be from a coffin.

This form of the spell is common in European folkmagic.

TO DRIVE AWAY RATS [68]

Malt is ground to flour. wherein is mixed finely ground human bone. taken from the churchyard. This is put out for the rats, so they flee away.

THE DEAD GIVE PROTECTION

The living call upon the Dead
to guard them & their possessions.

A PARTICULAR BONE 69

The left ring finger of a corpse is good as a protective amulet. This finger of a dead man is a singularly good amulet of protection. If carried, no one can injure or shoot the bearer for a period of one day and one night. If a bullet is heading for the body. then it will rebound back and fall down harmlessly. It is the spirit of the bone who receives the bullet.

The surest protective amulet is the left collar bone ofthe corpse of an aged man, as long as one buys it properly. and this should be done on a Thursday night during the waning moon.

SO THAT NO ONE CAN STEAL FROM YOUR CART "JO

Take a sewing needle with a white silk thread and sew three times widdershins through the nose of a dead person, and then put the needle into the wagon before you load it.

PRAY FOR PROTECTION 71

Go on to the9raves
fall upon your knees
and pray to the dead.

Receive protection
so that they have peace.

Those who do it

Go to a graveyard when there are open graves and take a dead man's skull. Hide it in the cemetery. Go there in silence on a Sunday evening, then say:

I takeyou to usefor my Ie9itima.te business
durtns my lifetime.

Then take the dead man's skul between your hands and say the following, as you circle your belongings. You may go as widely around them as you want:

Yc>u unnamed man
I inrokeyou
by the power ofthe name ofthe9reat triune G0d
and LordJehovah
and by the power ofthe names ofJesus Christ
and ofGod the Holy Spirit.

or only:

By the name ofG od thefather
ofGod the Son
and ofthe Holy Spirit
mayyou bind and transfix the hand ofthe thief
on my9oods
until I return
and keep fire away
from my belonstnas
and house
andfarm
in the same power ofthe High Names
who created me andyou.
Amen.

N.B. This is said three times. as you walk three times around your belongings with the skull in your hands. Then put the skull on clean straw in a cupboard or trunk, under lock and key. This should all be done with proper respect.

Untried.

IF YOU WANT TO WIN WHEN YOU FIGHT 73

Carry a corpse tooth and a cockerel's egg in your clothes. then you can never be hit, even if you fight with someone.

A cock's egg is yokeless, and was traditionally thought to have been l aid by a cockerel. Bestiaries stated such an egg. incubated by a toad or snake, hatched a cockatrice, which could petrify with its stare.

TO EMPOWER A KNIFE :n

Sharpen. that is whet it. it on a gravestone. Say:

Whet out
and whet in.
The Power*yours*
the Power mine
and this will *be united*
in the Mother ofGod
Jesus Christ.

PROTECTING A SHOTGUN 1s

To get your shotgun to be able to shoot far; and so that no one can hex it, then you should take some of the earth that the priest has thrown with his spade upon the coffin ofa married woman who had identical twins. To that add:- the ash ofa juniper tree; the heart ofa bat; three snake-stingers; prepared quicksilver and three grains that have come whole and unharmed from the mill. Drill a hole under the point of the swan-screw, and put the powder down into the stock after it has been sewed into a piece of cloth from a cap of one who has been decapitated. Put some cloth from the right glove of the same man on the flint with a little of the juniper tree ash. Say the following three times:-

In the name ofGod
the Father
and ofthe Son
and ofthe Holy Ghost
Amen.

This charm requires two ingredients touched by miraculous fate. Identical t'"rins are a biological wonder. The traditional horizontal mills of Scandi navia had cosmologi cal significance. The moving uppe r stone sy mbolizing the heavens; the static lower stone – the earth and the watercourse beneath – the underv–mrld. Grains that come unharmed through the mill are akin to a life on the surface ofthe earth that has escaped death. The heart ofa bat and snake stinge rs (the forked tongue ofsnakes – widely believed to carry the venom) are considered hurt ful, and therefore can provide protection from hurt. All are contained in cloth from a cap. Such headwear is not mentioned elsewhere in these texts. Usual l)• bones were the vehicle for the spirits ofthe Dead, but it seems that in the rare circumstance of decapitation, the spi rit ofthe unfortunate man might rest in his hat.

WHEN A MAN HAS BEEN HEXED BY AN EVIL WOMAN 76

Take a corpse tooth and cense yourself with it. this will help

IF YOUR SHOTGUN IS HEXED n

Take moss from a human skull. Put it between the gunpowder and the shot. Then fire the gun.

Moss from a human skull was an orthodox medicinal remedy th at could be purchased from apothecaries in the 17th Century.

IF YOUR SHOTGUN IS HEXED 71

Dismantle the shotgun and then take some black crow chicks. Remove a kidney from one, as well as a little asafetida and a little bit of graveyard earth. Use this misxture to polish the iron on the day when the Sun goes in Sp PJ h. Thereafter no one will be able to hex the shotgun.

TO FREE CALVES AND THE CATTLE SHED FROM BEWITCHMENT 79

Having asked for it, take three handfuls of consecrated earth from the churchyard. Go around the cattle shed, preferably on Maundy Thursday morning. Throw one fistful of earth on the roof over the calf pens; then go three more times round the shed and throw the rest of the earth on three places on the roo£ The cure is as good as done.

WHEN A HORSE HAS ITS STRENGTH STOLEN 80

Take fragments from a decayed coffin. give it to the horse in its oats. but don't bring them under the roo£

Wining with the Dead

The Dead
invisible
beyond time
predict chance
and assist the gambler.

You go to the churchyard and borrow a human skull with these words:

I askyou my brother in Christendom
or sister ifyou are
that here rest in these bones
in the name ofthe Holy Trinity
in the name ofGod the Father
and ofthe Son
and ofthe Holy Ghost
that I may borrowyour headfor three nights
which I shall bring back at the same time and place
and I orderyou my brother or sister in Christendom
that upon the third nightyou come
and tell me which numbers will come up in the Royal Number Lottery.

Then, take the skull and put it under the headpiece of your bed and the third night the dead one will come and will want his or her head back. Then you say to the corpse:

Tell mefirst the numbers that I orderyou
thenyou shall hallyour head brought back.

Then he will say all five numbers, and then you have to have a board on top of the blanket and a piece of chalk, and as quickly as the corpse says the numbers then write them down. But no light can be lit, and then the dead one will leave, and after that you must take back the head to its place again.

TO WIN AT THE LOTERY 82

Go on a Thursday evening to the churchyard and take a human skull and write on it the numbers you believe will come up. Return the next day. and retrieve the skull The numbers that have been crossed out will not win. but the ones that have been left will come up. and those you will put into your hat, and then you'll win.

TO ALWAYS WIN AT GAMBLING 83

Take a needle with which a corpse has been sewn into a shroud. and stick it under the table where you're sitting and playing, then you can never lose. Or carry with you the herb that in German is caled *Godsllleis* in your right shoe. Or carry with you an owl's heart, then you won't lose, rather. you'll win.

TO WIN AT GAMBLING a+

Take a needle with which a corpse was sewn into a burial shroud. and stick into the underside ofthe table where you are sitting and playing cards. then vou'll win.

SHOOTING WITH THE DEAD

The Dead
confer lethality
to gun and ammunition.

THE CORRECT WAY TO SHOOT as

When autopsy is practiced upon a murderer. then his abdomen will be sewn back together. Take the needle with which this is accomplished and put it so that it will go into the butt-screw hole and then is screwed in. Then shoot with the shotgun at an animal. without taking care to aim, but you will surely hit your target even so.

THE CORRECT WAY TO SHOOT 69

Take note when three hunters stand together on New Year's day, then take moss from a dead man's skull. grind it and mix it with lead. then cast the bullet or shot from that, between 11 and 12 o'clock at night. without saying a word. When they've cooled. drop a little cottonseed oil on them.

SO THAT A SHOTGUN WILL KILL 8J

On a Thursday evening. after the sun has gone down. take some earth from the graveyard and pass it through the shotgun three times. Then. at the first opportunity. load the gun. When you have done this, carry the shotgun back and put the muzzle towards the floor and the stock upwards towards wood. Take the shotgun and shoot some kind of game bird and remove its heart. After you have recharged the gun with powder, load the heart and shoot it at this or that. then your shotgun will kill.

Here, the deathly quality of the graveyard earth is captured by loading it as quickly as possibly, preserved by the gun being pointed towards the earth. and then distilled by shooting the heart of the first animal killed.

TO SHOOT AND HIT YOUR MARK 81

Take a corpse bone. dried, and grind it to powder. and mix it amongst the lead when you cast your shot, and some amongst the powder, and carry a little with you. then you'll always hit what you shoot at. ,

SO THAT A SHOTGUN WIll KILL 89

Take a decayed bone at the churchyard. shave a little off with the nail. and then put it under the shot.

THE CORRECT WAY TO SHOOT 90

Take a sewing needle with which a corpse has been sewn into its shroud. and break it apart into five pieces. Put four pieces of it underneath the butt. and the fifth with the eye where you usualy hold your thumb. then one will hit the target that you're shooting at.

THE CORRECT WAY TO SHOOT 91

The shotgun should be prepared in this way: take 2 measures of mercury. 2 measures of saltpeter, 4 measures of adipis humanis (human fat). and let it move inside the shotgun, and work it long enough that it comes up out of the muzle. Or take a piece of wood from a coffin in which a mother who died in childbirth has lain. and insert a fragment into the butt ofthe shotgun. then whatever you shoot at will be hit.

It should be noted that. up until the 18th Century. human fat was a recognized medical unguent available from apothecaries.

INVISIBILITY

The spirits of the Dead are invisible
the Wise One may be acquire this power.

THROUGH A PEA GROWN IN A SKULL 91

One goes to the churchyard on a Thursday night and borrows a bowl made from a skull's cranium, leaving a one-crown coin on the grave as payment. One places graveyard earth in the skull and puts it in a hollow tree or under a rocky outcrop, north ofthe church. Plant a pea in the earth. When the pea has grown and borne frui t, one takes a mirror and looks into it. One by one. put each pea in your mouth, until one comes to that pea that gives to you the power of invisibility. The very moment that pea goes into your mouth, your own image will disappear from the miror. With that pea you can make yourself invisible whenever you please.

Th e sense ofthis rittial and the following ritual is that the dead person's spirit is drawn into the living plant as it sprouts forth from \'vithin the skull. The spirit then enters one ofthe peas. the one which gives the power of invisibil ity. Spel ls to achieve invisibility th rough peas grown in a skull are widespread in European folk magic. being recorded in a number ofpopular European printed grimoires.

ANOTHER WITH A PEA GROWN IN A SKULL 93

Take a human skul and bury it in the earth at a place that is wise, and put a pea through the eye in the skull, and let it grow and ripen. Then harvest them, open the pods, but be careful that you do not lose any of the peas. Then take one pea at a time, put it in your mouth and look in a mirror until you find the right one. Then you will not see your reflection in the mirror.

Onebuys a human bone on a Thursday night between twelve and one. Scrape it with a knife. so it becomes like flour. Take this flour and throw it over your head whilst saying:

With this I hide myself
in the way of invisibility
like the spirit that was
at one time
united with this bone
and I leave my soul as security.
Bornus Bister
under the DePil's sigil
in the name of God
the Father
and of the Son
and of the Holy Ghost

When one wants to once become visible again, thrust the knife into a tree. or into the wall of the house.

In this perilous working the Wise One leaves his soul as security "under the Devil's sigil" for the loan ofthe pmver ofinvisibll ity.

THE SPIRITUS

The Spiritus
a being in box or jar
perhaps given form
as scarab poppet
frog puppet
or found larva.

Here
a spirit of the Dead
is present with bone
and graveyard earth
or captured as a fly.

Take unleavened bread that was baked on Sunday morning. or Saturday evening; either before or after the rising of the sun. Take just a crust and three new sewing needles made of thorn. Put the needles in a triangle in the bread and put three shillings worth ofquicksilver into a prepared leather pouch that is sewn tight. Then late on Saturday evening go to the churchyard and lay the pouch under a headstone of a man and say slowly:-

Up and meet me.
in the way that I shall order next Saturday evenino!

The next Saturday evening. go there, touch the pouch and repeat:

Up and meet me.
in the *way that I shall order next Saturday wenirl!*

On the third Saturday is said:

Up
in the name ofGod
the Father
the Son
and ofthe Holy Ghost
and come to *meet me here*
next Saturday night at midnight
in the*form ofafly upon my window*
then I *shall take*you *into my serPice.*

Have a suitable little bottle to hand, cork it well and wrap it up and keep it with you so that you can catch the fly. When you want to know something. take the bottle in your hand, put it to your ear and speak slowly. then you will immediately get the right answer. But do not ask too much all at once, because then the fly will tire and suffer.

N.B. Look out. that the bottle doesn't break, because then the spirit will get loose, and that will cost you your life.

70 When you die. if you keep the bottle that long. have it placed *in* your coffin so that it is buried with you, and then it will break. No other person may car the bottle during your lifetime.

Untried

OBTAINING ONE'S DESIRES 96

A person who was skilled in magic in Ransater had a so-caled "Spiritus" [Swedish: spertus]. The being was held in a round brass box which was filled with graveyard earth and "a dead man's bone. When it had been filled the lock was turned so that it could not be opened. On the lock there was a knob with a notch, like the sights of a rifle.

When the Spertus was to be used, its owner went to the crosroads during the new moon and stood at the very middle ofthe two roads and looked at the very tip of the new moon through the sighting notch on the box. and at that very moment wished for something. Then that wish would be fulfilled.

A woman who knew magic in Nyed parish also had a Spiritus. It was also a brass box in which she had placed the larva ofa type ofbutterfly together with gren leaves and over time it happened that she wished things ofit. This Spiritus had especially the ability to draw money to its ownei:

There were several kinds of Spiritus, but all had this one thing in common, that they would finally destroy their owners. T he Spertus was actually the Devil himself, and for payment for the good done to the owner, he took them in the end.

It is to be noted that it is an inbetween or liminal state that is sought forth to working. you stand at a point from whence four roads lead just as the dark moon turns to light. then. at that time and place, the spiritus may carry out the will ofthe \Vise One.

THE RUNE-STONE

The red Rune-Stone
exchanged by the Dead
for a pact with Beelezebub
written in blood.

It summons the Dead
and gives many powers.

THE RUNESTONE

To conjure forth invisible spirits so as to be able to speak to them in order to find out hidden things.

First, using your own blood, write these letters and your name upon an old chip of evergreen wood.

On a Thursday evening go to the churchyard and put the chip of wood under an earth-fast stone. As you do so, say your name and ask the spirits to meet you on the following Thursday evening. When you go there for the second Thursday evening. take the shaving and state their name as well as saying the following:

I *commandyou* NN.
thatyou come to meet me
on the next *coming Thursday evening*
this in the name of
God the Father
The Son
And the Holy Ghost

The meaning ofthe blood drawn trollkaraktarer [troll letters] is elusive, the last tv.•o words of the inscription translate as "Beelezebub needs".

Then go there on the third Thursday evening. You will find the shaving has gone and a little runestone is there instead. Take this stone and keep it. Then. they will come to you. You can ask them anything you wish to know. but don't ask them too much the first time. otherwise they will become unhappy. But thereafter. you may know ofthe nature of the book.

1. When you have this runestone in your purse. then you will never be short of money.

2. When you put the stone in a glass bottle and shake it. then the spirits will come to you, wherever you are. If you don't want to have more than one, then just shake the bottle once. But if you want to have several, then you should shake the bottle once for each one that you wish to appear. For as soon as you have that stone, then they are bound to serve you and do everything that you order them.

3. They will tell you everything that you wish to know in the whole wide world.

4. If you want to fight and have this stone in your clothes, then you will never get beaten.

5. Ifyou have the stone in your purse and hang the purse under your left arm and then go out and gamble, then you will win as often as you wish.

6. If you desire it so that no court will punish you, before you go to court, place the runestone in your left shoe. Then no judge can condemn you, nor any witness testify against you.

7. Ifyou have the stone in your mouth and wish for something from someone, whether it is little or big. they will be enchanted and will not be able to deny you what you wish.

8. Ifyou are in dispute with someone, then put the stone under your tongue, then you cannot be out talked by any person.

9. If you have the stone on you and want a maiden to love you. then take her in your embrace. and then she will love you obsessively.

10. If you want to shoot. take the stone and put it into the shotgun case. then the animals will come forward to you. and you can shoot them as quickly as you have time to load.

11. If you wish to win the lottery. take the money out of the purse and put the stone in it. Leave it there for three days and three nights. Then take the same money and put it into the lottery. then you'll win.

12. If you take the stone and put it on your head. then you are invisible for all people.

13. As long as you have that stone. then you will have luck in everything that you wil begin. whatever it may be.

14. If you put the stone under your left foot and want to walk on water. then you will be able to go dry-shoed. If you put the stone at your knee and then go on water, then you will go down into the water to your knees. and however far up you put the stone on your body. that's as far as you will sink in the water.

15. Even if you are far away. but you want to get home in an hour, then you take thre drops of blood and anoint the stone and say:

I wish that I were home.

A spirit will appear and carry you home. but you won't know how you got there.

16. This stone is red of colour. and no larger than a nut. Once you had had it for a year. then It will not leave you. If you throw it into a lake or fire. it will come back to you again. But. after you have had it for fifty years. then don't keep it any longer. Then you can be rid of it by selling it to someone else or take it back to the place you got it from. and then you can get rid of it there

THE RING-BELT

Lycanthropy
arcturanthropy
transformations achieved
by passing through the death1y Ring-Belt.

The practice of clothing oneself in a form of an animal is a tradition which our forefathers amongst both the Sami and the Swedes knew well, however very few are able to succeed in this endeavour and, those that do often lose their mind.

To acquire the ability to take on the shape ofan animal, whether it be that of a bear or a wolf, one must first procure a belt that has magical power. This belt, which is made of human skin, is obtained on a Thursday night - preferably towards Christmas, Pentecost or some other ofthe greater holidays - between twelve and one, from a corpse that one digs up in the graveyard. Preferably, it should be a man's corpse. The belt is taken from around the corpse's waist and is about three or four thumbs wide. One uses a knife to flay it off, taking care that it is undamaged in the process. One who owns such a belt can, whenever he wishes, take the shape of a bear or a wolf

To transform yourself. do the following: Creep, head first, through the belt three times. The first time one creeps through it one gets the head of the animal; the second one is half animal and the third time the transformation is complete. When one wants to return to human shape again, one creeps with the feet first through the belt, three times as before.

It was about thirty-five years ago, when in my travels I came to a village in Ramsele, Vastra Vimmelvattnet, where they told me about a man who had such a belt. A few years before my arval that they hired the Sami Anders Fjallmark as a horse grazer. whose job it was to take care of the animals for several villages. When the autumn came and Fjallmark brought the horses back to receive his remuneration, there was a mean, rich farmer. who didn't want to pay the fee. Fjallmark became very angry over this, and said that since the farmer didn't want to pay willingly, then both wolfand bear would devastate his cattle and horses. The farmer only laughed at his threats and said that ifthe Sami didn't leave off. he would throw him out. The Sami left.

So But when he came to the woods. he took his belt-ring and transformed himself into a bear, went and mauled the farmer's horses. so that he lost the animals. Then. he took a wolf shape and savaged all the cows, sheep. goats and hens. so that the farmer had no livestock left. Finally. Fjallmark set loose lice and vermin on the greedy farmer and he suffered from these parasites for the rest of his life.

Another time. this same Fjallmark was in Jamtland. in Hammardals parish. where he lived one summer with his family. On one occasion he was in the woods and was helping some farmers bringing in the firewood. One night, the seasonal workers were sleeping in a hay barn. One of the girls awoke when Fjallmark went out. As she was lying close to the barn wall she could peek out through the cracks. so she could see what it was that Fjallmark was doing outside. She saw how he took forth something out ofthe folds of his sweater and crept through - it was the remarkable ring-belt. Then she saw how Fjallmark was. step by step. transformed into a bear. The girl. naturally. was petrified with fear and could neither move nor call out to anyone. In a while. the bear returned and took again its human shape.

When day came. she described for the farmer what she had seen. He could not believe what he had been told. but asked her not to reveal to anyone else what she had seen. The farmer began to spy on Fjallmark and when he had fallen asleep one time; he managed to steal the ring-belt from him. Then. when he had it in his hands. he threw it in the fire to destroy it. But. as it became surrounded by flames. it hurled itself back. The second time he threw it on the fire. it was thrown back as before. But the third time it stayed there and was burned to ashes. During that time. Fjallmark agonized greatly in his sleep. broke out in a cold sweat. and threw himself back and forth. But after that time. Fjallmark lost his ability to transform himselfinto a wolf or a bear.

There is another method to procure for yourself such a ring-bdt which I heard from an old Samt caled Paulus August Nilsson of Nora Parish. He learnt it from his parents. To obtain such a belt. do the following. Between twelve and one at night, on a Thursday or a feas t day, go to place where a suicide or another corpse has been buried. Take from the corpse the sinew that runs down the left arm to the hand. From such sinew spin threads and make rope in the form ofa ring. large enough so that one can crep through it. Do this. and you have the ability to transform yourself into a bear or wol£

A magic belt by which a man transforms into a werewolfis an important feature of German folklore. This narrative describes how it was used to supernaturally attack horses and other livestock. Guidon. Magical Secrets (Society of Esoteric Endeavour) infers in obscene terms that t7'h Century blacksmiths in Normandy might take the form ofwolves to injure the horses of rivals. In Britai n. mysterious mutilations of horses continue into the present day. though supernatural explanations for such attacks are nov,· forgotten.

SOME WARNINGS

No matter what, before their own death. the Wise One must put back what he took from the Dead. Otherwise, he would have no peace in the grave. There was a man who emigrated to America who was, according to accounts. finally forced to make the long journey home. to put back what he had borrrowed from the churchyard

PROTECTIVE AMULET 10

A good protective amulet is obtained if one takes a one-crown piece and bores a hole in it and threads a black silk thread through the hole. Then one takes hold of the thread. without touching the coin. and lays the coin in the mouth of a suicide. This is a good amulet, which can be used to reveal thieves and evil people and to attract money or other things, whatever one desires. When one puts the coin in the mouth of the suicide, then one can wish three wishes. If one puts the coin in alcohol then one can see thieves and other people in the liquor.

But when. one day. you leave the earthly plane. then you will have regrets. I have seen such a persons journey into death and if I lived to the age of Methuselah. fd never be able to forget it. It was the most frightening thing that I have seen in all my life. Foam came from his mouth and he screamed as he suffered terribly. He could hear and see the sufferings of the damned.

THE WISE

&

THEIR WORLD

Dr. TomJohnson

As late as 1958, Swedish folklorist Carl-Herman Tillhagen made a case for the continuity of the practice of *klokskap,* (lit. *wisdom)* or use of folk magic, from as early as the Bronze Age in the first millennium b.c.e. all the way to the more modern practice of folk healing and sorcery in Sweden (Tillhagen 1958:6-9). Tillhagen followed a distinguished line of Swedish folklorists who pursued this same line of reasoning: J. J. Torner (1787), L. F. Raaf (1843), C. W. von Sydow (1878-1952), G. Ericksson (1878), E. Linderholm (1927 -39), and C-M Bergstrand (1932). All understood the continuity of folk magic and medicine with what had preceded it, in a past whether pagan or priestly.

What we know of the earliest magical practices is generalized primarily from archaeological evidence. With the passage of time, oral traditions and written sagas preserved what was left of a well-rounded practice of folk magic. These traditions did not end with bronze-age archaeology or medieval literature, however. In Sweden, and Scandinavia generally, we have always had the Wise Ones, de *kloka,* who worked healing and hexing, divination and transfixing, and exercised their considerable control over folk and livestock well into the twentieth century. In my research at the Nordic Museum in Stockholm (Sw. Nordiska museet) in the early 1990s, the most recent collection of spells and magic to which I had access was a manuscript that was still being written in 1941 by Elsa Halmdahl, a practitioner of these arts in Stockholm (NM #271.601 A-C. Halmdahl. Stockholm, 1929-39).

The wise were always predisposed to seeing the world differently. Their perceptions included what most might dismiss as signs of mental instability. These were. for example, being able to see and speak with spirits of the dead, calling up winds, altering hunting luck by means of various manipulations of the hunting rifle or fish net, or conjuring the spirit of the prey. They included creating illusions to frighten, and concocting medicinal tinctures and plasters to administer to the ill and suffering. Conjuring forth the image of a thief in a tumbler of whiskey

by first blessing it with one's sorcerer's knife (Sw. *trol{qubbeknill)* was a skill that was much in demand in a rural life that did not know sophisticated locks. Even better was when the stolen goods were returned, with the thief left maimed in some way as a warning to others who might be overly trusting.

The wise were clever at manipulating public opinion as well. One tale tells of Anders i Alehagen being warned that he was under magical attack by a wise woman in a neighboring parish. Boasting. he belittled the magical skill of his alleged adversary, saying "Oh, she only has eleven, but I have twelve" (C-M Bergstrand, p 6). The folklore collector makes a parenthetical comment that this was meant to refer to serving or familiar spirits, in Swedish called *spertusar.* Another collection mentions Mor Lisa i Finshult (Lisa Katrina Svensdotter), who had an eye ailment that resulted in th e shrinking of her eyeballs. When she wished to impress upon someone her status as a powerful healer, she would insert tufts of wool or yarn into the sockets to frighten them (Elisabet Dillner, "Lisa of Finshult and her 'Smojtra'" in *Papers on Folk-Medicine,* C-H Tillhagen, ed. Stockholm: The Nordic Museum. 1961. p 118).

To be sure, Sweden was not the only country to see a continuation of folk magic and healing through millennia. It was a cultural phenomenon that existed all over the European continent and beyond, and in Sweden was a local manifestation or reflex of what could be called a pan-European Folk Magic Culture. In its own way. it also represented a unique cultural confluence of currents from at least three areas: a circum-polar shamanic culture represented by the Sami lore collected in the North, a native healing tradition that had its own, more native herbal *materia medica.* and a shared European body of lore that came up through Germany and Denmark. and which included lore from the Middle East and Northern Afri ca. This last was the subject of much academic work in the 1950s by scholars such as Will-Erich Peukert (1954) and Carl-Martin Edsman (1946, 1959. 1962). In these studies. textual relationships between the Swedish

Black Art Books and the continental grimoires, which were called in Danish *Cyprianer* and which Peukert calls in German *Haus'Piiterlitteratur,* were explored. Recent work by Professor Owen Davies at the University of Hertfordshire shows that the English reflex of this pan-European folk magic culture bears many similarities to its neighbors: both in practice and in the presence ofthe phenomenon ofthe Black Art Book (Davies, 2003, 2009).

As with any confluence of currents, one must be wary of over-generalizing. The diversity of sources requires care in analysis, and doctrinal statements about such a pluralistic tradition are made in vain. To the extent that traits are shared, however, one can joyfully recognize similarities in trends, approaches, views, and practices.

For example, one factor that is important in all folk magic is its traditional quality - it is handed down, and typically shows some conservatism in that transmission. Things which are not repeated are not traditional. Sometimes, words are the conserved trait, with ritual actions open to spontaneous improvisation. At other times, the ritual action is the conservative element. and the spoken or chanted charm which accompanies it is created anew for each performance. Along this same line ofreasoning, the age ofa spell, or a spell book, is important to bolster a belief in its efficacy. If a procedure or spell had not been effective, it would not have survived through the centuries to be recorded in the present.

Another trait of folk magic is its reliance on power objects. These are sometimes objects found in nature that display some unusual quality or appearance. Sometimes, however, they are items created by the craftsman, and derive their power by ritual performed over them, such as the small magical boxes (Sw. *trollaskar)* which contain carved pieces of wood or worked stone, and which were considered an adjunct in the wise one's spellcrafting. A related idea to power objects is the idea of power plants.

The *materia medica* offolk medicine that the wise ones practiced contained not just plants. however. We have substances that recall Renaissance theurgy and alchemy. such as sulfur and liquid mercury. Animal parts such as castoreum (Sw. baf vergall. essentially beaver musk) were common ingredients in plasters as well as potions. Gun powder was also prescribed to be taken internally. Perhaps gun powder was popular because of its volatility. and thus its power to induce activity and health in the patient. Some of these power substances are shared across Europe. and some even with East Asian Medicine.

The magic of place was also important in the Wise Ones' craft. Trees with unusual shapes, or that had branches that had grown in such a way that they fused together to form a gap (Sw. *smgitrii*) through which items or people might be passed, were important in bringing about magical results. Folk healing was often performed with such a *smgtrii*, or wooden ring. Sometimes the patient·s name would be changed after this performance. so that the passage through the ring emulated a type of rebirth. one without the prior affliction. With a different name. the infective agent would find it difficult to find its prior victim.

Places where roads meet, sometimes crossroads. but often places where three roads meet, contained a magical charge. Often, the practitioner would bury an obj ect or offering in its vicinity so that it would absorb this charge.

In the Swedish tradition, movements were prescribed to happen in particular directions. and toward various quarters. For example, Tillhagen (195[illegible]b36) writes that any circular movement should always occur "against the sun" (Sw. *ansyls, aPi[j).* and if something is to bethrown. it should be over the left shoulder. The directions of power were the North and the West – a northward running stream or the north side of a tree are both places of power and afford powerful aid. The repetition of a formula three times, the proscription not to look back after obtaining a magical

object, or leaving an offering. the admonition to remain silent about the working, and the prohibition against thanking the healer after a working: all of these were at work in the tradition. Even nakedness had its place in both healing and in working magic.

And of course, the realm of the Dead, the cemetery or churchyard, participated especially in the magic of place. As the selection of spells and charms in this collection shows, the place often an enclosed space around parish churches. its contents - bones. skulls and graveyard dirt, and the contacts it might hold with spirits of the dead were all reasons the churchyard was important in the practice of folk magtc. Just as the vehicle of magical change was hidden, with cause and effect often invisible to observer and practitioner alike. so were the spirits of the dead from whom one sought favors. But the physical artifacts. the dirt and the bones. were immediate reminders of this hidden company of souls with whom the wise worked.

That we know anything at all about the Wise in Sweden ls the result of folklore gathering efforts there. especially between the *i7th* and 20th centuries. During this time, the Swedish government made it a priority to gather what was known about folk lore and customs throughout the realm. As a result. folklore became "folk treasure," (Sw. *folkskatt)* and individuals educated in interview techniques were sent out from universities and governmental bodies to gather this treasure and bring it back to catalogue and preserve. Included in this gathering effort were folk narratives. oral magical charms. healing and ritual procedures. and hand-written manuscripts of folk spells called *"SPartkonstbocker"* or black art books. Sometimes entire manuscripts were surrendered to these collectors. but more often. the collectors were allowed to copy whatever they might in an effort to present a well-rounded picture of the general practice of folk healing and magic in its time and place. In this way, they were always dated, and as much information about practitioner and locale was gathered as possible. Swedish folklore archives are unusual in the

fact that they seek to capture as much contextual information as possible. With all this information, we can surmise quite a good deal about who these Wise Folk were, where they lived, and how they practiced their art. We have names, birth and death dates, locations, church records. stories about their practice, and about other wise folk in their vicinity.

For example, we have a large range of terms that were used for these magical practitioners, each with their own story. *Smiiltaumman,* or "melting woman; was one name, because one technique used by the Wise Ones was to melt either wax or lead and pour it into a pail of cold water, and from the shapes of the solidified substances they could divine the cause of illness or give body to the alien spirit's shape. If molten lead was used to give it shape, then the Wise One may have had the name "*bly9umman*" or "lead-woman." Another commonly used term was "*kukkel9ubbe*" or "*kukkel9umma*" - sorcerer or sorceress. from an Old Norse term meaning to work magic. *Lovjerska* (fem.) or *l0vjare* (masc.) come from the Old Norse "lyf" meaning "healing or poisoning substances." "*Kusla*" *and* "*kusme*" come from a common root meaning to do magic by means of incantation, hence "*kusme9ubbe*" or "*kuslakirring*." Often, wise folk would take their names from either the place they worked. or the type of work they did: Ben -Lasse (bone-healing Lars), or Anders i *Aleha9en* (Anders from Mandrake Meadow). And finally, the Wise Ones were also called "churchyard wanderers" (Sw. *kyrko9ards9dnaare)* because much of the power they derived was from an interaction with the Dead, and their Realm. The Swedish *kyrkogdrd* can be translated as either "churchyard" or "cemetery." Many Wise Ones obtained the powers they wielded from power objects obtained from the cemetery. or through the intercession of dead spirits.

There is no doubt that at least part of the function of the Wise Ones in Sweden was to serve as medical providers in a rural society that had misgivings about a newly rising and costly medical profession. But there is also a subtlety here. Health can be understood in larger terms than the strictly physical or medical. It was as likely that the causes of disease were to be found in something as mundane as tooth decay as it was to

be found in the "overlooking" of a jealous neighbour. Misfortune from being burgled was as likely to be from a condition of ill health as it was of ill luck. In such a world, those who healed and those who hexed were interpreters of natural phenomena. They sought the cause, and its correction for the people. This has sometimes resulted in the overgeneralization that the Wise Ones were only folk-medical healers. Greater attention needs to be paid by specialists to categories of both folk illness and ill luck, of both medicine and magic.

Theoretically speaking. ill health in folk and livestock was often credited to "worms" (Sw. *torsk, orm)* that had invaded the flesh of the patient. This is an idea with roots back to a pan-European folk medical understanding. which includes the Anglo-Saxon charm corpus and the Merseburg charms. If not worms, then the most likely culprit was elf-shot (Sw. *trollskott),* either from a jealous neighbor or from an offended nature spirit such as the wood- or water-sprite (Sw. *sko9srd; sjiird).* All required that materials be gathered, whether for incense or herbal soak, for plaster or for potion. In almost all cases, divination was the method of diagnosis. One common method of diagnosis was to take a head scarf, and fold it in four horizontal folds with one's knife at the first innermost fold. One then took it and swept it nine times around the patient's head. If the blade of the knife became exposed from the folds of the scarf during the procedure, the diagnosis of the illness was established.

The Wise Ones lived on the edges of so cial acceptability. They participated as much in village life as they did in the open desolate places haunted by forest sprite and nixie. They knew the church or ecclesiastical year as well as an older pagan pantheon that allowed them to call upon either demons of the infernal hierarchy such as Beelsebub, or non-Christian nature spirits such as the farm wight (Sw. *tomte9ubbe)* to imbue their spells with power. Because the Wise Ones participated, at least initially, in homogeneous Swedish society, some were able to receive a state-sponsored education. They were taught to read and write.

The material you have in this volume is the result of reading and writing (i.e., literate) Wise Ones from Sweden whose lives spanned a period from the late 1600s to the mid 1900s. They were each inheritors of lore from periods before this, as is shown by remnants of Roman Catholic ritual which remain in the texts. The conversion to Protestantism occurred in Sweden officially in 1523, long before these texts were written down. We know however that the version of Christianity that was in place was not well established, with many families persisting in folk customs that much more resembled those oftheir pagan ancestors. Saint Birgitta of Vadstena wrote in her Revelations (Sw. *Uppenbarelser 6:28)* over three and a half centuries after the official conversion to Roman Christianity that it was still common among the folk of the area to make offerings of cattle, swine, bread, wine and other drinks to the "tomte god" (Old Sw. *tompte 9udh).* Offerings are unapologetically still being made today to the *tomte* or farm wight, both in Scandinavia and among expatriates.

Writing styles in manuscripts originating in southern Swedish provinces often show continental influence, such as in the use ofthe German Fraktur (so called "Gothic") handwriting style. These southern grimoires typically use herbal names that are either calques (literal translations) or direct loans of names of continentally growing herbs. Locally growing herbs mentioned in recipes from central and northern provinces suggest grimoires that were more likely created within Sweden using native healing lore.

The books were themselves enshrouded with lore. They were supposed to be written in ink composed in some cases of -blood. In others, the pages were black, with letters ofwhite (cf. Torner). Concern for discovery and persecution were clearly evident in some, as whole sections were enciphered, using a numerical substitution fo r alphabetical representation. Power substances, references to heretical use of church property. the sacraments, or to demonic spirits were written in this cipher. Whether this was to avoid discovery, or to preserve the secrets of the art from prying eyes is a matter for conjecture.

Some spells included what have in Swedish been called Wittenberg Letters (Sw. *Wittenbergska bokstiiver)* or magical-characters (Sw. *trollkaraktiirer).* They were figures sometimes based on letters of the alphabet, but more often were sigils of some type that lent power to the spell. In this, they functioned much like the sigils found in the *Lemegeton* or *Goetia.* They were often meant to be drawn on either virgin paper or parchment (i.e., paper or parchment that had not previously had writing on it), and carried on one's person. At some times, they were drawn as a part of a longer spell, and inserted into the keyhole of the church, or left under its threshold. At others they were folded and kept in one's shoe, or otherwise close to the skin. These magical letters evoked the power that was used to accomplish the aim of the accompanying text.

Perhaps most importantly, the book itself was a magical fetish, a power obj ect, the mere possession of which guaranteed magical power, regardless of any ability to read it. One tale tells of an unwitting assistant opening a volume and releasing a host ofdemonic spirits, which required their eventual recapture by the book's true owner. Another tale tells of how the ever-increasing weight of the volume prevented an assistant from fetching the book for their master. This required the master's eventual intervention. Perhaps this was ametaphor for the weight of learning it contained, or perhaps the slippery nature of the Black Art?

These compendia of lore were carefully guarded, and narratives suggest that when such a black art book was passed on to another, the sorcerer could well lose the power it bestowed. The lore it contained was not sufficient for a complete understanding of the practices of magic, but it was clear that with such a book in one's possession, one had the power to hex or heal, to bind or to loose, to give luck or to take it away, to hush the mouths of false witnesses, to transfix prey, thieves or enemies, and to hear even the speech of birds. These books of the Black Art (Sw. *svartkonstbOcker)* were more than mere textbooks. They were allies in the

practice of the Dark Art. And they continue to exist, and whisper their secrets to us through dark corridors of infernal scriptoria even today.

ToDlJohnson. PhD

July 16, 2ou

SELECT BIBLIOGRAPHY

Ankarloo. Bengt and Gustav Henningsen. *eds. Early Modern European Witchcraft: Centres and Peripheries.* Oxford: Oxford University Press. i990.

Bergstrand. Carl-Martin. *Trolldom och klokskap i Viistergotland under 1800-talet.* Distribution. Bods: H. Borgstroms bokhandel. i932. Lund: Aktiebolaget Sklnska Centraltryckeriet. i932.

Davies. Owen. *Cunnina Folk: Popular Maatc in* Enalish *History.* London: Hambledon and London, *2003.*

Davies, Owen. Grimoires: A History ofMaaic *Books.* Oxford: Oxford University Press, 2009.

Dillnec Elisabet. "Lisa of Finshult and her 'Smojtra': in *Papers on Folk-Medicine,* C-H Tillhagen, ed. Stockholm.: The Nordic Museum. i96L

Edsman. Carl-Martin. "Folklig sed med rot 1 heden tid﷿ArP 1-2(1946):i45-176.

Edsman, Carl-Martin. "*Sjatte* och sjunde Mosebo﷿Saaa *och sed* (1962):63-102.

Edsman. Carl-Martin. "Svartkonstb6cker i sage*n* och historia *Saaa och sed* (1959):i60-168.

Linderholm, Emanuel "Signelser och besvarJelser fdn medeltid och nytid﷿ SPenska *landsmdl och* wenskt*falkliP 41(1927,* -29, *-39):1-478.*

Peukert, Will-Erich. "Die Agyptischen Geheimnisse﷿Arll 10(1954):40-96.

Ra Leonhard Fredrik., K. Robert V. Wik.man, ed. *SPenska Skrock och Si/Jnerier.*

98 Kungliga Vitterhets Historie och Antikvitets Akademiens Handlingar. Filologisk-filosofiska serien + Stockholm: Almqvist & Wiksell. 1957.

Tillhagen. Carl-Herman. *Folklia Likekonst.* Stockholm: Nordiska Museet. 1958. xi. 378 pp. Index pp. 351-378; bibliography pp. 335-350.

Torner. Johan J. K. Robert V. Wikman. ed. *Samlina af Widskeppelser.* Skrifter utgivna av Kungl. Gustav Adolfs Akademien. 15. Uppsala: Almqvist & Wiksell. 1946. (A scholarly edition by K. Rob. V. Wikman of three manuscripts by Torner: Cod. Linc. N 30 nr i-118: *Ve reliquiis Paaanismi et Papismi in Smalandia* with comments in light of Cod. Linc. H47; Cod. Ups. S 71 nr 1-125: *Ve reliquiis in Smolandia Paaanismi et Papismi* with commentary; and Cod. Linc. N3o nr 119-1244.)

von Sydow. C.W. "Det ovanligas betydelse i tro och sed" *Folkminnen och folktankar* Bd XIII (1926):23 ff.

FOOTNOTES

1. C-H Tillhagen, Folk/;8 Likekonst (Stockholm: Nordiska Museet, 1952), p.78.

2. IFGH J..s. 1-3- LarsJohan Samuelsson. uppt. Elin Emanelsson. lcp8 Oxablick, VastergOtland.

3. Tillhagen, Folklfa Liikekonst, p.78 collected in Skredsvik parish, Bohuslan.

+ Nordiska museet msNo. 7J1.6o1 Llikarbok [The Book ofHealing]. Elsa Halmdahl, Stockholm. 1929, item No. 10J. Much ofthe ms is her record ofinstructions received from her teacher Olle AbergfGMtjam (d. Sept io, 1932). Some were acquired after his death. by means ofvisions and dreams. The inside ofthe front and back covers records the names ofwell over sixty Wise Ones known to Halmdahl.

5. Nordiska museet ms No. 271.601 Sankt PetriNyckel [The Key ofSaint Peter]. item No. 36 in ms also complied by Halmdahl 1939-40. She carefully records her source for each item, the charm's powerbeing seemingly related to its provenance. This item she acquired from "PS" The British references to such flutes can be found in Nigel Pennick.Secrets ofEastAnalian Maaic, Hale t995 and Andrew Chumbley, One, the Grimotre ofthe Golden Toad, Xoanon 2000.

6. LUF, Mss A, B. C.Signerier och Besvarjelser [Spells and Conjourations]. Jon Johansson Svartkonstbok [Black Arts Book] from Mo, R1dom. Vastnorrlands Ian. Lappland, item No. 9 which was acquired from]. A. Aberg ofKarlsmyran. When Johansson sent this record ofhis and other Sci.mi Wise Ones practice to folklorist C. W. von Sydow in Lund, he wrote:

> By sending these to you. I have surendered mypower, that is to say I no longer have the r,ower to stop bleeding and such. It isn't "humbug" as modem folk say about so called kukkelgubbar" [magicians] because such wisdom in words and spells finds its origins allthe way back to Christ's time when the Saviour walked here on Earthand because he gave his disciples power to heal al sorts ofsicknesses, make the blind see, resurrectthe dead. etc. Because we are also his disciples, because we believe, but we cannot work wonders for those who don't believe, and unfortunately. there aren't many believers.*

7. Tillhagen, Folkli9 Likekonst, p.u9.

8. Johansson, Spells and Conjurations, item No.8, a ritual he learned from J. A. Aberg. Karlsmyran.

9. MS KUm20 Svartkonstbok [Black Arts Book] Slime socken, Vemm.enhogs harad, Skine, 185J, item No.u1 It would appear that this ms was compiled by a blacksmith as it contains numerous mundane metalurgical recipes and instructions.

io. Nordiska mu&tt ms No. 271.602 Negromanliska saker (Necromantic I Nigromantic Matters - the ms title may mean either], item No.l much ofthis ms is copied from a i]th Century German printed book attributed to Faust.

1L MS Supriania Fru Alstads Socken. Sk:yt harad, 1858, item No. 5. The ms has 17 items mostly devoted to healing. The title is a variant spelling of Cyprianus, considered to be the patron saint ofsorcerers. A number ofdiferent magical texts are attributed to him.

u. MS ULMA 36365, Salomoniska magiska konster (Solomon's Magical Arts] Nottehack-Granhult parish. Sm1land. This ritual is item No.70 in the ms, which dates from the middle of the 18th Century. It cares this remarkable ilustration on the first page:-

13. Halmdahl, Book ofHealing. item No. 88 being acquired from AdolfLundkvist, a Sarni in September 1936.

1+ Tillgen, Folkli[J Liikelwnst. Collected from Korsberga in Vastergotland.

15. Tillhagen, Folkli,g Liulwnst. Collected from Ekesbog in V5stergotland.

16. EM 3329 B ["N" 4 Stora katekis [No4 The Great Catechism,] Bengt AhlstrÖm. Eslov, 1865. item No. 36. ThJs ms records the teachings of Ahlstrom who died in 1919, aged aged 92. A talented carpentel'. he turned fromwoodworkto healing. becoming known as "The Professor" He was described as a pleasant and talkative man with quite an extensive library. An elderly native ofEslov said ofhim:

> The poor always wentto profesor Ahlstrom. The real doctors were too expensive for anyone to be able to afford going to them. Profesor was a talented man who could cure all sorts ofsickness. You could have a pain wherever. and he could get rid ofthe evil. He was inexpensive and knowledgeable—There were always terribly many people at his place. He didn't just heal people, but animals as well, for example pigs that had bone sickness. The farmers often came with a heifer or a horse for him. ..—

17. Johansson, Spells and Conjurations, item No.6 in the supplement to ms B.

18. Ahlstrom. Rademin. item No. 37.

19. Ahlstrom. No4 The Great Catechism, item No. 8.

20. Halmdahl. The Book of Healing. item No.58. She received this ritual from a Wise One named Val.

21. Johansson. Spells and Conjurations, item No.3 in the supplement to ms B.

22. Nordiska museet ms No. 33.824, item No. 18. This ms has inscriptions which list some owners.the flrst being Erik Unmark in Sp _ with the date 1838. Then comes Carl Lager from Lana Works and then AmandaJosefina from Akers parish in SOdermanland where the mswas discovered in 1886. Occasionally code is used; in this charm al mention ofthe use ofhuman bones is enciphered.

2J. Solomon's Magical Arts. Item No.125.

:z+ Nordiska musttt ms No. 33.824 item No.l. Flen is a dialect word that refers to various affitctions in diferent localities. A body in the woods sounds like that ofa murder victim.

25. Nordiska must ms Onumrerad [Unnumbered] Akers harad, SOdermanland Item No. 30.

26. MS KU 33. Trollboken. [Magic Book} Erik Johan Arboren, Lakback, Rogsta socken, Halsingland. private ownership. item No. 26. Arboren worked as a fisherman, farmer and business man in Lakbli.ck. He compiled this ms when aged 17. Pusten. a Wise One, was a squatter in Vastanback, Rogsta parish. He was away for the day and Arboren managed to persuade his wife to lend him her husband's Black Book. He copied as much as he could, creating this manuscript. before he had to rush to getthe book back before Pusten returned. Enigmatical the ms commences with this inscription: "My oath is broken. This Ekonomia or Maria Christina Naturalia Belongs to ErikJohan Andersn Rogsta Vastanbackk The isth of

August, i881: It is not clear what oath has been broken. There are alsosome subsequent ownership inscriptions, namely: Gustav Astrom 1819 and 182J. and Jonas Magnus Astrom 1850.

27. Ahlstrom, No.4 The Great Catechism, item No. 51 ibid Stroke be either the same as in English, or the stroke ofa faery whip causing a painful raised swelling.

28. Tillhagen, FolkliO Likelwnst. Recorded in Nodinge in the Vastergotland - Sodermanland area.

29. Nordiska museet ms No. +1.674 Per Persson known as "Neringen: Lonsboda, Stromhult, Frostentorp, 1674, item No. 11. Whilst the ms bears the date 1674, this may have been copied later. It is believed by his descendants to have been written by Persson who lived 1759 – 1834 in LOnsboda in Osby Parish in Northeast Skme. Much ofthe rest ofthe ms is devoted to use ofthe divining rod to discover treasure.

30. MS KUm20 Svartkonstbok [Black Arts book] Slimminge socken, Vemmenhogs harad, Sldne, 1853 item No.60.

31. Johansson, Spells and Conjurations, item No. 1 in ms C. Sometimes a knife with a black handle was used to stir the liquor.

32. Arboren, Magic Book, item No. 35.

33. Ibid, item No. 22.

3+ Erik Therman, Bland noider och nomader, Tammerfors-Tampere, 1940, p. 22f. cited in Grimsson, Atrid. Svartkonstbok: Om shamanism, folklig lakekonst och magi. Stockholm: Vattumannenf"orlag. 199:z.

35. Arboren, Magic Book, item No. 24

37. KUm20, Black Arts Book, item No.82

38. Nordiska museet ms No. 33.824 item No. 55. In thischarm, the mention ofthe altar ofthe churchis enciphered

39. Ahlstrom, Rademin, item No. 53.

+o. Ahlstrom, The Great Catechism, item 20.

+1. Solomon's Magical Arts, item No.92

+2· C. 0. Svahns Svartkonstbok [C. 0. Swahn' Black Arts Book.] C. 0. Svahn, ist Magic Professor. Stockholm, item No. 26. Posited origin (based on dialect): Tveta socken, Aspelands lan, SmMand, handwriting appears to date from first halfof19th C.

+3· Swahn, Black Arts Book, item 6.

++ LUF. A. 795:i6-31 Magi.ska formler och magi.ska handlingar Diversa anteckningar [Magical spells and magical procedures Diverse notes] Lunds universitets Folkminnesamling

+5· Halmdahl, The Key of Saint Peter. item No. 12. Shes acquired this spell from "K[illegible]

+6. Solomon's Magical Arts, item No.1. The reference to a "four-rimmed circle" with corners ts enigmatic. One interpretation is that it may be a Saint Johns Arms, here illustrated by a Finnish butter mould dated 1755 that has a form that accentuates a four rimed aspect. The glyph is protective, and in Sweden it has become the road sign indicating a preserved ancient monument. The fourfold nature ofthis charm stands out from the general emphasis upon the Trinity in the practice ofthe Wise Ones.

+7· Nordic Museum unnumbered ms, Om fiskeri i des lnehU [Regarding Fishing and its Equipage] item No. 91 Handwriting ofthis manuscript suggests it originates from the late 17'1' to early is<h Century

+9· Swahn, Black Arts Book, item No. 81.

50. To fix a shotgun that is hexed, item No. 20.

51· Ibid., item No. 6.

si. Nordiska museet. Ms unumbered At bota en bossa som ar skamd. [To fix a shotgun that is hexed} item No. 21.

53. Leonhard Fredrik Raaf, K. Robert V. Wikman. ed. Svenska Skrock och Signerier. Kungliga Vitterhets Historic och Antikvitets Akademiens Handlingar, Filologisk-filosoflska serien +· Stockholm: Almqvist & Wiksell, 1957. p 141, No. +71

5+· Ttlhagen, FolklfB Liikelumst, p.79. This lore being recorded inJukkasjarvt. Lappland

55· Johansson, Spells and Conjuraeions, ibid, this unnumbered item being in ms C.

55. Tilhagcn, Folkl'8 Liikekonst. p.67. Collected in Holms parish, Medelpad.

56. Nordiska museet ms No. 271.600 15:i9+9 Konstbok [Book of Art) item No. +5· A small bound ms, a little more than + inches tal The cover is black, with the title picked outin white. an appearance particularly associated with the Black Art Books.

57. Folklore Society ofLund Varuti jag skrifver varjehanda [In which I write a bit ofeverything) PetrJohanJohanesson. 18+1. item No. n. the ms beinglodged withJ. A. Sandblom, a teacher in

Hultsjo. Ofthe ms, the author notes: "this book Is to read in order to learn many diferent types ofwounds both to heal magically and other ways to learn to heal"

58. Ibid., item No. +5.

59. Tillagen, FolklfS Lakekonst, p. 81. Collected in Holms parish, Skons parish, Medelpad.

60. Swahn. Black Arts Book, item No. 81.

61. Erik Therman. Bland noider och nomader, Tammerfors-Tampere, 19+0, p.u+ Grimsson, Atrid. Svartkonstbok: Om shamanism, folklig lakekonst och magi. Stockholm: Vattumanenilirlag, 1992.

62. Tillagen, Folkl(g Liikekonst, p. 79. Collected in Ostra Frolunda. Viistergotland.

63. Solomon's Magical Arts. item No. 2.

fut.. Tillhagen. FolklfS Liikekonst, p. 79. This lore being recorded inJukkasjarvi, Lappland.

65. Solomon's Magical Arts, item No. 98.

66. KUu120, Black Arts Book. item No.67.

67. Kulturhistoriska museet "n Hamosand, C!nster att bruka, nembligen: [Arts to employ. namely:i Anders P. item No.i in manuscript subtitled Black Arts ofAnders P. Informed opinion dates the manuscript to the late 18th Century. with internal evidence suggesting it is a copy made then ofan earlier text.

68. Solomon's Magical Arts, item No. 119. Given to Praepositus P. Starck by a traveller from Lappland to Karlskrona.

69. Johansson. Spells and Conjurations, item No. 14 &. an extact from No. L

70. Solomon's Magical Arts, ibid, item No. 71.

71. Halmdahl. The Book ofHealing. item No.136.

p. Necromantic/Nigromantic Matters item No. +

73. Solomon's Magical Arts ibid. Item No. 51.

7+· Halmdahl. The Book ofHealing. item No.136. Halmdahl received this ritual from a Wise One whose name is abbreviated as 01. Trac. in September 1936.

75. Solomon's Magical Arts. item No. J.

76. Swahn, Black Arts Book. item No. +i.

J7. KUm20, Black Arts Book, item No.22.

78. LUF. MS A. 285 Svartkonstbok fdn Glimikra sockcn Sk!ne [Black arts book from GlimMcra parish. Sldnei Eva Wigstrom, i87os, item No. + · The following note accompanies the ms:

The bok in question, which was somewhat more detailed than what is recorded below, belonged to an So-year old man, who died this past year in the vicinity ofBroby, and was caled "Skagelen" ('Little beard). His father. who dwelt in Simonstorp. Glimikra parish, was a so-called 'Wise One" who owned the book in question. which is a manuscript from the i7oos.

79. Regarding Fishing and its Equipage. item No. +5·

So. Solomon's Magical Arts, item No. 3.

81. KU110. Black Arts Book. item No. 117.

82. NM27L600 15:t9"1-9 Book ofArt item No. 29.

83. KU110, Black Arts Book. item No. 39.

8+ Black Arts ofAnders P., Hamosand, ibid No.52.

85. Swahn, Black Arts Book. item No. 60.

86. Ibid., item No. 59.

87. Ahlstri>m, No.i Rademin, item No. 51.

88. Swahn. Black Arts Book. item No. 66.

89. Solomon's Magical Arts ibid. Item No. 1o6.

90. Swahn. Black Arts Book. item No. 59.

91. Ibid., item No. 58.

92. Johanson, Spells and Conjurations, ibid. item No. 3 in the supplement to ms C.

93. Solomon's Magical Arts, item No. 58.

9+ Johansn, Spells and Conjurations, item No. 2 in the supplement to ms C.

95. Necromantic / Nigromantic Matters ibid. Item No.3.

96. VF 2153, ss 1-3 G. Roden uppt. G. Roden, 19f2, 15/s Munkfors, Ransater sn., Varmland.

97. Solomon's Magical Arts ibid. Item No. No.]3.

98. Johanson, Spells and Conjurations, unnumbered item appearing first item in ms C.

99. VFF 215J. ss 1-3 G. Roden uppt. G. Roden, 19-42.

loo. Johansson, Spells and Conjurations, item No. 13.